

EXTENSIONS OF REMARKS

INTERPARLIAMENTARY CONFERENCE ON HUMAN RIGHTS AND RELIGIOUS FREEDOM

HON. THOMAS G. TANCREDO

OF COLORADO

IN THE HOUSE OF REPRESENTATIVES

Friday, October 24, 2003

Mr. TANCREDO. Mr. Speaker, the first meeting of the Interparliamentary Conference on Human Rights and Religious Freedom was held in Brussels, Belgium from September 16 through September 18, 2003, under the auspices of the Washington-headquartered Institute on Religion and Public Policy.

The Interparliamentary Conference on Human Rights and Religious Freedom is composed of members of national and supranational parliaments from around the globe, allowing members of parliaments to meet and address the issues of human rights and freedom of religion and belief with common understanding and background as parliamentarians. I ask that the Conference's concluding document, as follows, be entered into the RECORD.

DECLARATION OF THE INTERPARLIAMENTARY CONFERENCE ON HUMAN RIGHTS AND RELIGIOUS FREEDOM

Whereas, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world;

Whereas, disregard and contempt for fundamental human rights have resulted in acts which have shocked the conscience of humankind, the advent of a world in which human beings shall enjoy freedom of speech and belief has been proclaimed as the highest aspiration of humankind;

Whereas, it is imperative to promote the development of friendly relations between nations;

Whereas, Member States of the United Nations have pledged themselves to achieve the promotion of universal respect for and observance of fundamental rights;

Whereas, a common understanding of these rights and freedoms is of great importance for the full realization of this pledge;

Whereas, this Declaration of the Interparliamentary Conference on Human Rights and Religious Freedom appeals to a common standard of achievement for all peoples and all nations, to the end that every individual and every society—keeping this proclamation constantly in mind—shall strive by dialogue and education to promote respect for these rights and freedoms and by national and international measures to secure their recognition and observance;

Therefore, we hold that,

Respect for human life is fundamental;

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood;

All are equal before the law and are entitled without discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of their rights;

Everyone has the right to freedom of thought, conscience, and religion; this right

includes freedom to have or adopt a religion or belief. Everyone has the freedom alone or in community with others and without any outside interference to express his/her religion or belief in teaching, practice, worship and observance, within the limitations prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights or freedoms of others.

Nobody shall be persecuted or denied his/her rights because of his/her religious beliefs. No discrimination or privileges based on affiliation or rejection of affiliation to a religion are acceptable.

The Interparliamentary Conference on Human Rights and Religious Freedom will convene annually to further the recognition and observance of the principles contained in this Declaration.

THE CONSERVATIVE MIND

HON. MARK E. SOUDER

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Friday, October 24, 2003

Mr. SOUDER. Mr. Speaker, The Conservative Mind is an historic book that has profoundly affected many of us in this chamber. Indeed, some of us may be in this very chamber because of its great influence. Published in 1953, the masterpiece was penned by the late Dr. Russell Amos Kirk, the foremost philosopher of the modern conservative movement. His writings—not to mention his Piety Hill seminars—served as part of the philosophical foundation for such important moments in American political history as the 1964 Goldwater presidential campaign, the Reagan Revolution of 1980, and, most recently, the Republican Revolution of 1994.

How does one begin to sum up conservatism? One can start, as Dr. Kirk did in *The Conservative Mind*, by stating what it is not. He wrote that the conservative abhors all forms of ideology. Promising a “terrestrial paradise,” an ideology is anathema to the conservative, who knows it to be the tool and weapon of the coffeehouse fanatics—a substitute for religion—that will ensure an “earthly hell.” No manual for partisan action, then, *The Conservative Mind* does not—cannot—point the way to Zion.

Instead, the man of letters wisely explained, we must turn to custom, convention, constitution and prescription. And we must apply variously and with prudence the general principles he delineated.

The brilliance of *The Conservative Mind* is its cogent synthesis of the works of historical icons—ranging from Edmund Burke to T.S. Eliot—into six canons of conservative thought. The resolution that I have introduced acknowledges these canons and honors the golden jubilee of Dr. Kirk's magnum opus.

It also recognizes the tireless work of the Russell Kirk Center for Cultural Renewal, presided over by Dr. Kirk's widow, Annette, and the Intercollegiate Studies Institute, which is republishing many of his master works.

It is time that the House of Representatives affords this man, this book and these institutions with such recognition. I hope that the members of this body will join me in celebrating the 50th anniversary of the publication of *The Conservative Mind* and those custodians of this wonderful patrimony.

ALIJA IZETBEGOVIC

HON. STENY H. HOYER

OF MARYLAND

IN THE HOUSE OF REPRESENTATIVES

Friday, October 24, 2003

Mr. HOYER. Mr. Speaker, I learned this week of the passing of Alija Izetbegovic, formerly the President of Bosnia-Herzegovina. As a former Chairman of the Helsinki Commission, I knew President Izetbegovic and followed the situation in Bosnia-Herzegovina closely and with great concern.

Under Izetbegovic's early leadership in 1990 and 1991, Bosnia-Herzegovina sought to cope with the disintegration of the former Yugoslav federation of which it was a part, a particularly difficult task given the republic's very multi-ethnic population which had benefited greatly under that federation. Eventually, Izetbegovic led Bosnia-Herzegovina to respond by asserting independent statehood in early 1992, an act used immediately as a pretext by the regime of Slobodan Milosevic in neighboring Serbia to wage a war of aggression and genocide. Seeing the international community take little action to stop well-armed Serb militants from seizing more than two-thirds of the country, the regime of Franjo Tudjman in Croatia, another neighbor, later joined the fray. In the next three years, the ethnic cleansing associated with this conflict would cause the forced displacement of millions, the death of hundreds of thousands and the rape or torture of tens of thousands of innocent people.

By 1995, the international community was essentially shamed into taking more decisive action by atrocities like that which occurred in Srebrenica and fresh attacks on civilians in Sarajevo. The international community also recognized that not doing so had definite implications for the future of post-Cold War Europe. The result was NATO intervention and the negotiation of the Dayton Agreement, which preserved Bosnia territorial integrity on the one hand but hampered its recovery and development by legitimizing internal division on the other. Alija Izetbegovic, ethnically a “Bosniak” or Muslim Slav, retained power, but shared the presidency in a new arrangement with Bosnian Serb and Croat counterparts.

Given these circumstances, it is difficult to assess Izetbegovic's legacy. As a dissenter in Tito's Yugoslavia and as a politician during the emergence of multi-party politics, Izetbegovic expressed devoutness to the Islamic faith and pride in Bosnia's Muslim heritage. The conflict, however, denied Izetbegovic the chance to prove his claimed desire to respect the religious beliefs of others, to embrace Bosnia's

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